

At Koetei, on the Mahakkam In Borneo, all well-to-do people have debtors in pawn, whose position is somewhat better than that of slaves. The debtors seem content and submissive. Captives taken on head-hunting expeditions are held as slaves until human sacrifices are wanted.<sup>1</sup> The souls of all those who are put to death at the death of a Dyak rajah become his servants in the other world. In this world the killer can command, as his fetich, the soul of the killed. On the death of a great man his debtor slaves are bound to the carved village post, which indicates the glory of head-hunting, and are tortured to death.<sup>2</sup> "Slavery is greatly practiced" on Timorlaut. A thief, debtor, slanderer, or defamer may become the slave of the one he has wronged. The slave trade is also active between the islands.<sup>3</sup> The slaves of the sea Dyaks adopt their customs and become contented. Sometimes they win affection and are adopted, freed, and married to free women. Slaves and masters eat together the same food in the rural villages.<sup>4</sup> Among the land Dyaks slaves, by destitution and debt, "are just as happy as if perfectly free, enjoying all the liberty of their masters, who never think of ill-using them."<sup>5</sup> In old times one who set a house on fire was liable to become the slave of any one who was burned out.<sup>6</sup> Slaves on Timor do not seem to care for liberty. Their livelihood would not be so certain. There is a kind of slavery to the kingdom, not to any individual, but the slave cannot be sold by the king/ In the Barito valley a debtor slave has to do any kind of work. He may be punished by blows, or fines added to his debt, which may also be increased by any breaches of customs, or by the value of broken tools or vessels. A month after a child is born to him ten gulden are added, also expenses of education when the child is ready to go to work. He may be slain at a feast of the dead by his master. The owner can torment the debtor by new fines, and keep up the debt or even increase it.<sup>8</sup> In the Katingan valley there are no debtor slaves, because after three years a debtor who cannot pay becomes an hereditary slave, and cannot get his liberty even if he should get the means to pay his debt.<sup>9</sup> If he ever gets the means to pay and attempts to free himself he is compelled to pay fees, taxes, and customary dues to the "spirits

of the house,"  
 etc. When he leaves his master's house he must not return  
 to it for a year  
 or two, nor eat anything brought from it — " to prove his  
 independence."  
 Then he gives a feast and becomes free.<sup>10</sup> " Slavery and  
 pawnship are, in  
 the nature of the case, the same." <sup>n</sup> The Dyaks put their  
 Eden on a cloud

<sup>1</sup> Bock, *Reis in Borneo*, 9, 78, 94. <sup>5</sup> *Ibid.*, 209.

<sup>2</sup> *Ibid.*, 92. «/£, 213.

<sup>8</sup> JAI, XIII, 15. <sup>7</sup> JAI, XIII, 417.

<sup>4</sup> Ling Roth, *Sarawak*, II, 209. <sup>8</sup> Schwaner, *Borneo*, I, 205.

<sup>9</sup> *Ibid.*, II, 149.

<sup>1°</sup> Ling Roth, *Sarawak*, CLXXXV; JAI, XXII, 32.

<sup>11</sup> Perelaer, *Dajaks*, 153.